6.5

APRAMAD YOGA

अप्रमाद योग

(Dedicated to Shrimad Rajchandra)

Vimala Thakar

[These Paryushan Pravachans were given from 25-8-73 to 31-8-73
in memory of late Shri Trikamlal Mahasukhram Shah at MT. ABU.]

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PARYUSHAN TALK 1
25.8.73

It was said yesterday that Jain religion is a part of Yoga. Bouddha religion is a kind of Yoga, the Bouddha religion could be called the Yoga through withdrawal -- The Yoga of withdrawal, the Yoga through withdrawal, Nivruti Yoga. Sarvam Dukham, Sarvam Kshanikam, Sarvam Anityam -- the three fundamentals of Buddhism. All is sorrow. All is an eternal flux and, therefore, momentary and all is transitory.. So through withdrawal of the senses, of the thoughts, of the emotions, one is supposed to arrive at a void and emptiness, a silence and through that silence grow into the infinite space of Nirwan that is the Nivruti Yoga of the Bouddha.

The Jain religion could be called Apramada Yoga. Mind you, nobody has called Buddhism or Jainism as parts of Yoga. That is what your friend Vimala sees, understands and is sharing with you, just for your consideration, contemplation. The founder, Mahavira, all through his life emphasised one point: "Don't live in Pramad, arrive at a state of your being where there will be no Pramad." The English speaking world is not yet acquainted with this beautiful, significant word 'Pramad'. They are acquainted with Hathayoga -- they know the meaning. Rajayoga, Dhyanayoga, Bhaktiyoga, Gnanayoga, Mantrayoga, Layayoga -- all these have been popularised in the West due to two persons viz., H.P. Blavatsky and Vivekananda. Then individuals like Romain Rolan, Max Muller and others -- orientalists -- did use them, elaborate upon them, work upon them -- they did all that. But this element and significant word 'Pramad' or 'Apramad' has not travelled across oceans yet, but it is bound to take its voyage long awaited, overdue in the near future.

The word 'Pramad' from Sanskrit also used in other languages, the Indian native languages is a very rich word -- Inaccuracy in perception, inaccuracy in verbalisation of what has been perceived and inaccuracy in reacting to the perception or audition and so on. So three-fold inaccuracy is called 'Pramad'; and 'Apramad Yoga' means living in a state of your totality. Well, there will be no inaccuracy in perception, the verbalisation thereof or the reaction to it. Mahavira all through his life used to merely insist upon his followers and friends, understanding the beauty of living in Apramad. Now the inaccuracy in perception takes place when the senses are not purified. It is only the impure senses, unclean senses that get into touch with the respective objects of the sense

organs and cannot capture the totality. That which is not pure or clean, that which is clouded, that which is contaminated, gets sluggish, slow. Impurity, laziness, sluggishness, lethargy, slowness -- all these go together, whether it is the impurity of the body, the brain, the mind, the speech or anything else. So inaccuracy in perception is always due to the impurity, inother words, the imbalance of the senses. We cannot be alert, we cannot have the tenderness, the sharpness. Accuracy means sharpness and alertness together like an arrow scalping against the target. The senses when they are near their objects, of respective objects of the sense organs, can feel the totality in a fraction of a second -- the encounter, the contact and the feel of the totality. They go together. So inaccuracy of perception or audition is due to uneducated, unclean, imbalanced senses.

The inaccuracy in verbalisation takes place when the mind is not in the state of attention. The sense organs keep coming into contact with infinite variety of objects; and the mind, the brain has to be very good, sharp and attached, non-prejudiced to verbalise what the senses have trusted. To verbalise what has been identified, recognised, to verbalise accurately what has been perceived, what has been identified, what has been recognised needs very sharp attentive brain and we live absent-mindedly; there can be no inaccuracy unless a person is absent-minded, distracted, worried, anxious. Do you know, anxiety and worry cause slow movement in the brain? The cerebral nerves cannot function properly when they are under the tension of worry and anxiety, when they are under the pressure of anger or jealousy; when they are under any pressure, the whole cerebral organ becomes slow, the movement becomes slow. Sluggishness, is what is called absent-mindedness because then the brain gets only a fraction of the impression caught by the senses. Senses are catching impressions every moment; in every hundredth part of the movement, an impression is being caught.

That process -- electro-magnetic process or biological or physiological process goes on. It is an involuntary process. Whether the eyes see the objects or the ears hear the sounds or the skin feels the touch or the nose feels the smell, they are involuntary biological activities going on there, not even ego-centred. They are built-in, in your biological structure. To keep pace with them, the brain has got to be very quick, very sharp, always in the state of attention. Accuracy follows or accompanies attention. Inaccuracy is the result of inattention which is absent-mindedness, distractiveness. You only get a fraction. Another factor involved in the verbal inaccuracy or Vachik Pramad. The first was Kayika Pramad, the second is the Vachik, the verbal inaccuracy. So one is the slowness, the sluggishness; the state of inattention, the state of

absent-mindedness -- that is another factor. The mind is a storehouse of motives, intentions, purposes, ambitions, tendencies, conditionings -- it is a whole jumble of things; it is a godown where all these things are scattered and there are very few who create an order in their emotions and order in their thoughts where so many thoughts lying in the godown of their memory, not properly arranged, organised. So emotions are in chaos, running hither and thither whenever they get an occasion to come up and express themselves. Chaotic emotions and anarchic thoughts, thoughts are in anarchy. There are so many, all gathered, sometimes consciously obtained, acquired, sometimes unconsciously absorbed, sometimes assimilated consciously, sometimes imposed upon by the society, sometimes inherited from the parents and so on. There is a huge collection of thoughts, but none of them is in order. The disorderly thoughts like disorderly pamphered children running hither and thither in the house and making noise all the time, become a nuisance. Thoughts instead of enriching the brain become a nuisance because they go on moving in any way, no rhyme or rhythm. So emotional, anarchic, intellectual chaos; intellectual, anarchic, emotional chaos -- that is the state of our cerebral organ. All the time; except when we are in the company of those who have taken inward voyage, whose lives are orderly, whose nail of their big toe, everything in order, alert, sensitive, living in the state of attention.

Attention is the content of Yoga, Yogavastha, the state of Yoga. So when the brain as it is slow, sluggish or absent-minded, in whichever condition it may be; it cannot keep pace with the sensual impression business, the sense of gathering impression with electro-magnetic speed. There are so many impressions in your body living; they are lying down there unlived, ignored. That is why they have to come up in dreams, and show themselves taking strange forms, in strange sequences. The brain cannot keep pace with them, is one factor and secondly, which emotion gets geared to which sensation or impression is not under your control. When the perception, the identification is taking place, emotions run and get geared to that identification. Which emotion will go and attach itself to that perception, which thought, which association, which idea will run and get attached like a railway wagon to that perception, it is uncertain, unpredictable and not under your control.

So you might have noticed that the perception and audition or a touch, stimulating an emotion which has no logical relationship, no causal relationship which cause an effect with that. A thing takes place, an event takes place and suddenly an emotion surges up. If somebody asks you what is the relationship between the two, you say, I

do not know. Because they are not under your control and they are not orderly; they are all disorderly, chaotic, anarchic. That is the second part. Inaccuracy in verbalisation is the rich soil for all the misery and sorrow of life. That is what is called telling a lie, telling a falsehood, it is worse than adultery, worse than any of the moral and religious sins and crimes proclaimed from the tops of temples and mosques and churches. This is worse.

Inaccuracy in verbalisation is due to third factor also. Along with the thoughts and emotions, one carries a huge collection of motives and intentions, purposes and ambitions acquired while growing up, imposed by the social economic context, respected by the society, respected by the religious communities, respected by your parents or relations. So motives and intentions are there; the nursery of motives, intentions and ambitions -- that is the memory. So you look at the fact that the senses have brought to you according to your motive at that moment. You look at the fact, that is to say you verbalise the fact. The senses have looked, listened, touched and now you have to touch them through the spoken word, the written word -- that is how the speech looks at facts. So the verbalisation takes place according to the motive, according to the intention and, therefore, is inaccurate.

The Yoga needs the austerity of perceiving things and facts as they are, verbalising them as they are at all costs and consequence -- that is Yoga. It is not a thing to be played around casually, learning a few asanas and pranayama. That is very elementary. So the brain will be in the state of inattention as long as it is slow and sluggish, due to the disorder and as long as there are motives, intentions and purposes into which you have not gone, you have not understood your motives. You don't know them, you don't look at them and the moment you look at them you only find out what the next door neighbour is doing. Are the motives respected by the people, the society; do they bring prestige, keep them. You don't look at the motive, but you look at the motives, intentions, purposes as currencies, earnings, not livelihood, but social recognition, prestige, name, fame, power, you know how you play with life, you bargain with life. So as long as there are motives that are ununderstood, neglected, only gathered haphazardly for buying social respect and prestige, there is bound to be the state of inattention resulting in inaccuracy in verbalisation which is called telling a lie, telling a falsehood, exaggeration, overstatements, understatements, vagueness. Nobody looks upon these as crimes or sins, but they are psychical sins. They keep you away from the state of Yoga. Yoga is not difficult, but the purification of the senses, the speech and the mind, nobody wants to go into it. 'Tasmat Yogi Bhava Arjuna'. 'He', Arjun, be a Yogi.'

We have to turn to the third point, otherwise this can be elaborated upon in a series of talks. Pramad - inaccuracy in reaction or response. If we have understood the first two aspects of Pramad, I said three-fold Pramad, the third is in reaction. In reaction or in response, there is inaccuracy, not because the mind, not because you are not capable of responding, not because you are incapable in any way or in the state of inattention. The second was due to inattention. But this inaccuracy in reaction or response is due to an altogether different reason. And one has to look at this very carefully. The inaccuracy in reaction or response is due to the desire to hide the motive that exists, a desire to hide or conceal the motive, the purpose, the intention that had caused the verbalisation, that had caused the distortion in verbalisation, that had caused the distortion in perception to hide that motive, the purpose, the intention first from your side and then from others. You never conceal from others unless you try to conceal it from yourself. You feel ashamed to look at it. You feel that it will expose your **pettiness**, shabbiness; it will expose you. So to save yourself from the exposure, you try to hide and conceal the motive from yourself first. Just watch the nature of your reactions throughout one day, to your wife, to your husband, to your children, to your friends, to yourself, to the things that you use, to your food or sleep, everything that you do. Just for 24 hours be in the state of mindfulness and watchfulness. It is worth watching. It is the observation of one's own behaviour that teaches you much more than any of the Gurus in the world can do, a hard, arduous work and requires tremendous energy. It is easy to be swept off one's feet in emotions and sentiments, easy to be carried away in the intoxication of good thoughts and good diction; it is another thing to observe and to live. So the third inaccuracy comes through hypocrasy. We have layers of hypocrasies and kinds of hypocrasies like thick and thin, like cotton, silk and woollen.

We have a variety of hypocrasies that we use. Some hypocrasies are taken for granted. We have not cultivated them, but we have seen our elders behaving that way. We have seen the respected people in society behaving that way. We have seen the so-called religious and spiritual teachers and preachers living that way. We take it for granted: this is the way to react. Some we have inherited, some we have assimilated and some are our own, acquired, cultivated and so the individuality comes in. The thing that you weave out of its imagination, skilfulness, refinement or crudity of its texture. He goes on weaving the texture of his hypocrasy, he uses it. So the inaccuracy in reaction or response is due to the efforts to hide the real motive, the real intention, the real purpose from oneself as well as the others. You can never deceive the world unless you try to

deceive yourself. And every self-deception needs a defence mechanism. The more you indulge in self-deception, the more you require an efficient defence mechanism. So intellectually you develop defence mechanism and emotionally you indulge in hypocrasy. These two go together. Look at your lives. The 8 days of Paryushan is like a mirror before you to look at your own life, not physical only but look at the totality. Pramada is the inaccuracy of the totality in every relationship. Pramad is inaccuracy of the total being, inaccuracy in all the layers, in all the fields simultaneously; inaccuracy becomes a way of living, physical, verbal, mental and that is how one can become casual. People spend their whole life living casually, never being attentive. So there is no point to their life, the words, the relationships, the movements -- everything rolls on like floating on the foam of events. So the essence of Jaina Yoga, Jina Yoga, the essence of Jain religion is Apramada Yoga. Be not in Pramad even for a fraction of a second and the rest of the self-realisation will come its own way. Don't live in the state of Pramad, physically verabally or mentally even for a fraction of a second in relationship whatsoever. And what you call Kaivalyavastha, Niragranthavastha, Nirwan will rush towards you with eager steps. The state of Apramad purifies, illumines and enriches life simultaneously.

I had really intended to speak about Shrimad Rajachandra this morning, but since this morning the word 'Apramada Yoga' has been ringing into my heart. So I thought let me share that with you.

So to be a Jain, one has to learn and understand what is Yoga and be a Yogi, nothing less than a Yogi. Jina is one who has won over the sense organs and with the help of the sense organs, the mind, the brain, that is called Jina and one who understands the life of a Jina and lives that way, learns to live that way is a Jaina, the real Jaina. That is to say the real Apramada Yogi. That is what Mahavira has taught. His chief disciple was Gautam and to him he would say 'ad nauseam, ad infinitum,' "My son, Gautam, there is only one thing to learn: never live in Pramad".

PARYUSHAN TALK NO. 2
26.8.73

It was said yesterday that the essence of Jainism is Apramad Yoga. The content of Apramad Yoga was described an alert, attentive accuracy in physical, psychological and psychic behaviour, alertness of the senses, attentiveness of the brain and accuracy of perception and verbalisation.

This morning let us go into this issue a bit more deeply and elaborately. We had seen yesterday that the senses, the sense organs learn to be alert, when they are cleansed thoroughly, purified completely through a scientific approach to diet, exercise and sleep, etc. The purification, the cleansing of all the senses, sense organs is absolutely necessary. Yukt Ahar Viharasya Yogo Bhavati Dukha Aha. Yoga can eliminate sorrow from the life of those, whose diet, not only through the mouth, but through all the sense organs and Vihar - unfolding oneself, whose intake and the unfolding are balanced. We saw also that the brain can remain in the state of all inclusive attention, provided there is no anarchy in emotions and chaos in thoughts, ideas and ideology. Unless one eliminates the emotional anarchy and the intellectual chaos, the brain can never remain in the state of all inclusive attention or a comprehensive total attention. When there is an emotional anarchy or the intellectual chaos, the brain cannot keep pace with the speed of the electro-magnetic, biological structure which goes on receiving impressions and stimulating sensations every moment of life. The brain becomes sluggish, slow, lethargic.

We have seen yesterday that if there are motives, intentions, purposes, ambitions stored in our memory without looking at each motive and intention, understanding its nature and understanding the inter-relationship among the motives, intentions and ambitions stored in our memory. With some we are born, some others are absorbed in childhood unawares, some are cultivated consciously through education and some get imposed upon us by the social, economic, political context in which we live. Unless we look at the whole amalgamation of motives and intentions and ambitions, there is bound to be a disorder and any motive can get connected with any impression, any response. And we had also seen that when the brain is sluggish and slow, there is inaccuracy in the act of perception. And there is inaccuracy in the act of verbalisation. So

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these three-fold inaccuracy leads to sorrow.

This morning we see another aspect. I wonder if you have ever gone for a walk alone on a solitary path. I wonder if you have ever gone for a drive, driven your own car alone on a solitary road and watched what happens. When you go for a walk on a solitary path, have you noticed that you see the horizon ahead of you and behind you, you see the road, the path winding or straight, the trees or the buildings or the ponds or the pools of water, your eyes see much more than your feet. The feet have to take one step at every moment, only one step. The ground that is covered by your act of taking a step may be very little, a few inches, a feet or two - 12 inches, 36 inches. The ground covered by the actual act of walking is much less than the horizons that the eyes see. The eyes see the comprehensive totality of the horizons and if you are a sensitive person, you become aware of the minutest details around you, the trees, the birds, the stones, the bricks, the bridges, the pools, the ponds, the hills, the pits, the traffic, the animals, you know. You become aware of all that. You don't act upon all that. The actual act of walking covers a very little space each time. But unless the eyes see the comprehensive totality, the feet cannot move. If you lose track of the ground under your feet and get absorbed by the horizons, by the surroundings you are bound to fall down. You have to be aware of all the details of the ground under your feet, the quality of the ground so that you know with which pressure you put the foot down upon the earth and take it up with a swing, with a spring. The co-operation between the gravity contained in the earth and the energy and power of resistance contained in your feet -- they together bring about the act of walking. It is a co-operative resistance to the gravity of the ground which is the essence of walking, running. So if you are not aware of the hardness, the softness, the muddiness, the wetness, the dryness of the earth beneath your feet, you will not be able to walk and if you get absorbed by that and cannot perceive the road ahead of you, the horizons on all your sides, then also you cannot walk. The traffic will kill you.

So you have to be aware of the particular action, the particular step that you are taking in relation to the earth, in relation to your body, in relation to the nature of traffic on the road, the rules and regulations of society, the pain, the rigidity in your body, the complaint in your body or the condition of health in your body -- you have to be aware of all the details of the particular and also be aware of the totality around you. Then only you can walk. If you are driving a car, then also you have to be aware of yourself, your mood, that is to say, the chemical condition of your body;

the whirlpool of thoughts, ideas, memories, dreams of future -- you have to be aware of all this. Your body, your brain, the chemical and the neurological condition of your body and you have to be aware of the machine that you are using -- the car as a whole and each separate part of the car. If you do not know the relationship of the brakes to the gear, the gear to the choke pipe, the pressure on your foot, on the accelerator, the steering, its relationship with the wheels -- slightest movement of the steering wheel and the car goes this way and that way. So it is a very complex machine. One has to be aware -- the movement of the body right from your breathing, to the nervous, the musculer, the chemical movement in the body as well as the movement of the car as a whole in relationship to each separate part -- the bottom in the motor car, the diesel oil, you know, the whole of it and each separate thing in relationship to the other, otherwise you cannot enjoy driving a car. And then the car in relationship to the road, yourself in relationship to the car, the car in relationship to the road, the road in relationship to the traffic and the traffic rules -- you know, it is a whole thing. If you lose grip over one particular, if you lose grip over the muscles of your foot, whether you are dealing with the brake or you are negotiating with the accelerator, if you have no control over the muscles and nerves of your feet, they will mislead you. There will be a miscalculation of the speed whether you negotiate with the brake or whether you want to speed up the car. Each particular kept in order, their inter-relationship understood and the harmony that they bring about is the movement of the total car. Then the movement of the car becomes an extension of your physical movement and the relationship between the car and the road becomes harmonious. You have to be aware of the totality around you, the road, thetraffic, the rules, etc., the nature of the instrument that you are using, its complexity, the relationship of all the parts contained in it and the complexity of your own being. It is a great fun to drive a car. So if you have a grip over both the totality around you and the particular under your feet or in your hand, the steering as well as the brakes, hand brakes, foot brakes, etc., but if you have a grip over the particular under your feet or in your hands and the totality around you, then there is what you call Apramad Yoga. There is no Pramad then. Pramad is inaccuracy and to negotiate the road under the car becomes easy, accurately, precisely, elegantly, skilfully, enjoyably, not with a bump and a jerk, not with the unnecessary heat generated in the car or the water dried up or the brakes jammed - you know - then driving a car becomes a curse.

The similes have been taken intentionally to bring it to your notice that in life which is complex, your physical organism is complex, your cerebral structure is complex and

the surroundings in which you live are also complex. The complexity is the blessing of human life. If the complexity is understood, then there are no complications in life. But if the complexity is not understood, then the ignorance about component constitutent parts of the complexity creates a disharmony in your movement, a disorder in your movement and then there is imbalance. Either you get absorbed by the perspective of totality or you get absorbed by the particulars with which you are dealing. Getting absorbed by either of them leads to imbalance and that imbalance causes inaccuracy and inaccuracy is Pramad.

So when one begins to live, one exists from birth. But one begins to live when one learns and understands the meaning of life. When one discovers what one wants to do in life, what one loves to do in life, the capacity, the talents, the assets, at his disposal and the field of relationships in which they are to be expressed, unfolded, used, utilised. There are some who get interested academically in the meaning of life. They read books, they read philosophical books, metaphysical books, life biography of prophets and saints and teachers and preachers and they have a very choicest collection of definitions of life and descriptions of life -- a collection of description of experience of living of other people like Jesus, Mohammed, Buddha, Mahavira, Ramanas, Ramakrishnas, Krishnamurthis, Ramamurthis and so on. It is a choicest collection, academic and they are carried over by some which attracts them, appeals to them intellectually or emotionally. They get carried away by that, become absent-minded in the particulars of daily life. They do not co-relate the two. To relate the horizons, to the act of taking a step when you go for a walk is absolutely necessary. In the same way your perspective of total life has to be related to your getting up and waking up in the morning, to your taking a shower or a bath in the morning, to your taking two or three or four meals a day. Their qualities, their quantities -- it has to be related to your act of verbalisation -- whether you verbalise unto yourself or to others. These two have to be related and one has to be aware of both without getting absorbed by either.

There are some who get absorbed in the particular, what to eat, what not to eat, how to cook, how to dress, how to keep the house, the rituals, what to speak, what not to speak, the etiquettes, the customs, the traditions, the cultural, the moral, the religious traditions, customs, etiquettes, etc. One gets so absorbed and makes an effort to live those particulars loses track of the meaning and the perspective of the totality. That results in imbalance. The gap between the two or the inconsistency between the two or the contradiction between the two or the conflict between the two -- that leads to tension; that leads to imbalance. When there are tensions and when there

is an imbalance, then a person has two alternatives. Either he compromises his perspective of life - Jeevan Darshan, the values of life - Jeevan Mulya, attitude to life - Vritti, Jeevan Drishti, Vrutti, Mulya.

The perception, the values, the attitudes, the approaches -- he compromises and sacrifices these for the convenience of the particular. When he gets absorbed by the particular, he goes into a compromise and compromises the total. That perception he sacrifices for the convenience or momentary, transitory convenience of the particular. . I meet a person and my desire is to project an image upon him which will bring him back to me, a pleasant image, an image that will influence him,bring him back to the adoration, admiration and attraction. So I forget, life is truth, life is beauty and life is divine. I say that is all right, but here I want to please this man, this woman; so behave in such a way that you please him or her at the cost of truth. But you understand at the cost of all the rest of the values of your life, you are busy because at that moment, your desire is to project an image and to please him so that you get his recognition. For the desire of getting recognition at a particular moment, you compromise with your perspective of life, not that you don't understand the perspective, not that you are not aware of that, but you say, "Yes, that is O.K." in daily life. This is the way, you know.- does not matter if you tell a small untruth, if you tell a small lie - does not matter, if you play a little hypocrasy to get recognition of people and you meet hundreds of people.

The modern life is such that you are exposed from morning till night to an infinite variety of people, ssituations events in all the fields of your life, physical, psychological, verbal. One slight inaccuracy with the milkmaid, one slight untruth with the shopkeeper when you go to purchase vegetables, an exaggeration when you meet your children or husband or wife, an understatement when you go to the office, a little hypocrasy to suppress jealousy when you meet your companions or competitors and so on. One goes on compromising the total perspective for the convenience of the particular, for the momentary desire of the particular. That is one way and one who gets addicted to sacrificing his values and the perspective of life, is left only with empty and dead words about the meaning of life, dead words about his perspective; the perspective becomes lifeless; you emulate your own perspective of the surroundings. There are others who become so absorbed by the comprehensive perception of life. They get into an attitude of awe, they are overwhelmed, they become intoxicated that we are immortal, that births and deaths are illusion, life is eternal and so on. They get absorbed,

intoxicated by their own perspective of life, the compassion, the nectar of love that God has, the presence of God even before having an encounter with God, they get intoxicated by the idea of encounter. They get intoxicated by the imagination of love, with the help of imagination an idea, the colours that you feel in your perspective; through your emotion you get intoxicated with that and you neglect the particular. This is only brushing the tooth; this is not a spiritual act; this is only cooking a meal -- a little uncleanliness, a little inefficiency, a little irregularity in taking meals, a little non-punctuality in doing the daily work in life. What has punctuality and competence and efficiency and cleanliness and aesthetic beauty -- what have they got to do with the way I keep my clothes and keep my shoes and cook my meals, you know, as if there is any other life than the life that you live every day.

If there is any eternity, it is here in the now, if there is any eternity of life it is in the present moment. The moment is condensed eternity and man is condensed cosmos. So Apramad Yoga, the Yoga of alert, attentive accuracy is the state of being where you have a grip over the two -- the perception of the surrounding and the particulars beneath your feet, the perspective of totality of life your own and the totality of life around you as well as the particular in your hand. So the particular relationship gets in harmony with the understanding of the totality; the awareness of totality keeps you fresh; ever ready and ever fresh, ever blessed is the person who is aware of the unity of life, who is aware that life, the divinity is immeasurable, unnamable, immortal. Blessed is he, who is aware of this nature of life while he is negotiating with the particular relationship because then he negotiates with the particular relationship with a freshness, intense energy with a unique passion. So whether the particular brings him pain or pleasure, whether the particular relationship brings him honour or disrespect, whether it brings him social prestige or humiliation, the awareness of the meaning of life, the unity of life, the potential divinity of life that keeps him fresh.

There will be thorns of pain in the heart of each individual who dares to live and does not want to vegetate. So there will be tears of sorrow, suffering and there will be smiles of pleasure and joy. There will be a relaxation when people acknowledge and recognise and there will be a little tesnion and disappointment, when people ignore you, are indifferent to you. One has to live through that indifference, one has to live through that recognition without getting puffed up or without getting deflated. You know there is a great joy then. So grip over the particular and awareness of the total is the key that I would like to hand over to you, so that you may live as I do. And these words are said not out of authority

but out of the the authenticity of the act of living. These words are said in the intensity of affection, out of friendship and not out of superiority. This is the key to live and thus lived a person called Shrimad Rajachandra, a person who lived in your State Gujarat and also some time of his life in Bombay, hardly a 100 years ago. The life span of that noble and revolutionary gentleman was only 32 years. He lived only 33 years. A very sensitive tender boy, grew up as a businessman, lived in Bombay, had studied the tenets of Hinduism as well as Jainism, had not travelled outside Bombay and Gujarat, but was a very simple, honest, since he had studied not for acquiring knowledge, but for digesting what he had understood.

You know, you can read books to acquire knowledge, store it in memory and decorate the drawing room of your intellect or you can read with the desire to learn and assimilate what is understood so that it becomes the substance of your life. Reading for understanding and reading for acquisition are two different things. As earning a livelihood for maintaining the family is one thing and running after money with a dream of power and prestige -- one is simple, another becomes complicated. It involves competition and one is lead to the confusion of life. So Raichandbhai, as he was known, was a very pious person and when he had seen through the fundamentals of life, he started writing down his own understanding while sitting there at his firm, at his shop or office, whatever you may call it. Whenever the client came, he would speak simple elegant terms - straightforward, fearless behaviour. The business transaction was set at a level of simplified dignity, honesty and sincerity. The moment the client left his office, he would turn either to the religious book, philosophical book or he would take a notebook and write. Without taking an oath for silence, he lived in silence - a married life with his wife, his child -- his daughter. He lived a married life so quietly and so peacefully that I think even a hermit would make more noise and brag about his asceticism. He lived quietly in humility and the enquiry was ripening within him. It is possible to realise the ultimate reality in one birth in this life with this body that I have, the intensity of the enquiry gets growing, never ran away from his place and the transactions were set truthfully at the cost of being called a fool. Thousands were lost according to others, but he never lost his soul. He kept his business transactions like acts of worship.

It is a very romantic story of that young businessman. He had found out and worked out a plan for his life and he knew how much he had to earn so that earning money would not be necessary any more. He had to leave some money for his wife

and daughter. He earned that much money, left them with his eldest brother and requested him to take care of his wife and the child, so that he could devote all his time to the enquiry. He knew that as the flame would grow more powerful, as the intensity would ripen, that will demand all his time and command all his energy. But he had a plan, he worked it out and not out of hatred, not calling his wife as a curse, not talking of renunciation. Till the end of his life he never renounced and never changed his clothes. Veshantar, Dhikshantar, Ashramantar - nothing. He continued to live the way he was living, but explained the matters harmoniously to the brother, to the wife. And when the time was consumed, whether in Bvavania, Khambar, Idar, Agas, Uttar Sanda, Rajkot, wherever the enquiry took him - the appetite and hunger and thirst for solitude took him to the forests. There he lived fearlessly. He would speak and the traditional minded Jain muni would not like that because around the light people gathered, around the fire people gathered who were shivering in cold, those who were shivering and trembling.

In the psychological tortures and sufferings of life there started gathering uninvited, unorganised - they started gathering around. The thin frail individual called Raichandbhai. They would listen to the authenticity of the word - a few individuals like Sobhagbhai, Ambalalbhai, Juthabhai, Popatlal and others - Persons like Mohandas Karamchand Gandhi who would write to him from Africa asking his advice, sending questions to him, consulting him. Raichandbhai in a few days became known not only as a scholar, as a pious person, but as a person who is enlightened. You understand what the state of enlightenment is? Enlightenment is a state where you see clearly the facts as they are, the things as they are and you see very clearly the nature of your relationship with the fact and you act very clearly in response to the challenges.

Clarity is the breath of self-realisation. Lucidity and simplicity is the grace with which enlightenment walks in life. That is how Shrimad Rajachandra's correspondence grew day by day. Literally thousands, no typewriter, no secretary, the big volume of letters written to a very intimate person, Sobhagbhai, letters written to him - they are pieces of literature. Poetry with simple diction, with mathematical accuracy and precision in Gujarati language and after him came Gandhi who brought the same to the modern Gujarati prose. The contribution of these two to Gujarati prose is unforgettable -- as literature, as poetry. As writings about the secrets of life, Shrimad Rajachandra's words are unmatched today. They are unequalled by anything written in Gujarati language in the last 100 years. In fact, I studied Gujarati language only to study Rajachandra. I would not say that he

had no fault. The conditioning as a Jain - as a religion, as regards the diet, and the austerity that he went through in the name of diet was an unscientific behaviour. The quantity went on decreasing and the quality was becoming poorer by the day. For the last year or two, he could hardly digest anything. That traditional notion about the diet as a Jain had not been transcended. Who knows, he might have lived another few years to help the enquirers. What he has got to say, we shall see tomorrow. If there has been a person who had brightened up the tenets of Jainism and who had lived them, it was Rajachandra -- Shrimad Rajachandra, as you know him. The nature of his self-enquiry, the steps that he took, the consequences on his physical and mental and verbal body, we shall see tomorrow.

PARYUSHAN TALK NO.3
27.8.73

I wonder if you have noticed that words are our constant companions. The mind functions constantly while you are awake and also while you are asleep. The movement of mind implies the movement of its content. The content of mind includes conditionings acquired and inherited. The movement of thought or the movement of feelings, sentiments or emotions implies a movement of words contained in your being in the form of chemical impressions. I wonder if you have looked at these constant companions with care and concern. To look at a word is a very romantic experience. A word is composed of letters and each letter has a vibrational range of its sound waves. The letters put together and organised in a certain manner result in the emanation of sound waves at different frequencies, different levels with different pitch and volume of the voice. So every word has a sound potential and I need not tell you that sound is energy. It contains light as well; the sound and light go together. The one cannot exist without the other. And when you utter a word or receive a word through your ears, the chemical impression that it creates upon the brain cells has a potential sound and light energy.

A word has a meaning given to it by the language, the science of linguistics, semantics. A meaning given to it by the grammar and that meaning has an influence upon you when you pronounce a word or you listen to a word. The meaning has a two-fold influence. The meaning has an intellectual influence, that is to say, influence upon the neurological system and the influence is also chemical; the emotional content of the meaning creates a chemical influence and the intellectual content of the word creates a neurological tension or relaxation. Have you ever observed yourselves reading a letter written to you by a friend, by your relative, by your beloved? Sitting down quietly in your solitary room you read the letter. It has words, sentences; when you read the letter, you are not looking to the diction. You are not reading the letter to judge the grammatical value thereof, the idioms, the grammar, the chastity of diction and so on. You are not reading the letter for that. But the meaning of the words contained in the letter pave neurological and chemical influence upon you. Just watch what happens to you while reading the letter and after having read the letter the changes that it brings about in your mood. After all a mood of a person is the cumulative effect of the chemical condition. A mood of a person is a name

given to the neurological, tense or relaxed condition of the nervous system. So a word has a sound - sound potential, a word has a meaning, a word has an association. Some words are looked upon as noble and some as ignoble, some as virtual and some as abuse, some as moral and some as immoral, some as patriotic, some as unpatriotic. So words have associations given to them by the community, by the society, by the religion and such words then influence you.

The word 'God' uttered in a catholic country and the same word uttered in a communist country will have different reactions from the people. That chemical or intellectual reaction has nothing to do with the word 'God', with the connotation of the word 'God', but it has something to do with the association given to the word and its meaning by the society, by the religious community, by the race. So a word has an association and a word has a power, a force, a power or a force due to long usages through centuries. A word 'husband', a word 'wife', a word 'father', a word 'mother', 'brother' - all these have been used through innumerable centuries - the word 'violence', 'anger'. So it is very interesting to look at the personalities and individualities of words. They are your constant companions. When you are sitting alone in a room, you may look to be lonely or alone and yet you have a crowd around you in your heart, crowd of the words - colourful, meaningful, meaningless, lifeless, vibrant with vigour and so on. You are surrounded by them inside you and their presence affects your whole being, your physical health, your mental hygiene, your psychic peace. So you live with a crowd. Don't you mistake yourself - you are not alone. So when you look at the words carefully and with great concern and make a friendship with them, then you will never utter a word unless it is absolutely necessary to utter it because you know the chain reaction that it will relieve, you will never listen to words and gossips unnecessarily, unwarrantedly because you know what havoc it is going to play with the chemical being because every word is bound to leave a chemical impression - impression of its form, impression of its letters, impression of its waves of energy, impression of its meaning in your blood, in your intestines, the whole being. That is why it is called Shabdabandh. There are two bondages described by the ancient wise in India - Karmabandh, Shabdabandh - the bondage through incessant activity and the bondage through the spoken or the written word. Now this morning I am not going to elaborate upon Shabdabandh.

I would like to share with you something else. This was only a preamble. There are 3 words which I am going to share with you -- Curiosity, enquiry and discipline. Curiosity - Kautūhalam. Enquiry - Jignyasa. Discipline - Sadhana. To

understand Shrimad Rajachandra's life, you will have to get acquainted with these 3 words. Curiosity is the nature of a human being, one who has a mind which can think, which can feel and sharp sense organ which come into contact with various objects. The mind is bound to be curious. It is a very healthy thing - curiosity - to look around, to look at the colour, the shape, the sizes, the name, the form, the human being, the scenery, the animal world, the birds' world, to look at all that, to learn what they mean, what their life is like, to go around the world, to see people, different races, different cultures. So curiosity is built in, in the mental structure of the human race. Man is born with it and children are full of curiosity. The slightest movement of a dog, of a cat, of a bird interest them tremendously. You lose interest in the movements of the birds and trees and raindrops, but the children are terribly interested. They are out to learn, to look, to listen. The grown ups look only when there is a motive to look at a thing. They get interested only when the looking or the listening will bring them something back, money or power or knowledge or experience, you know.

We have converted our life into factories and we have converted our bodies and minds into machines for minting money, minting prestige, minting recognition, power and every relationship for us is an investment for the future insurance against life. Every movement is calculated, planned and if the relationships don't bring you back something, then you are called a fool. So we won't understand the innocent looking around of the children and yet curiosity is built in the psychological structure. Now mind you, when you look around, you get interested, terribly excited, you get information and the person rich with curiosity and means to satisfy the curiosity becomes a very well informed person. He has lots of information about lots of subjects collected meticulously, organised properly, but acquisition of information does not amount to understanding, he may be a well informed but a very ignorant person. So curiousity leads to looking around and listening around and collecting information and storing it. That is all curiosity can enable you to do and people who feel gratified by that don't go further to the state of enquiry. When curiosity becomes sensitive, refined, distilled as it were, then the very curiosity gets transformed into enquiry. Curiosity by itself feels satisfied with the collection of information.

Enquiry feels satisfied only when the meaning is understood. An enquirer is out not to gratify curiosity, but to understand the meaning of things, meaning of life, birth, death, love, hatred, violence, dream, you know, virtue, vice, infinity, immortality, eternity and so on.

He is out to understand, not to collect, not to acquire, but to understand; to learn and to understand. So an enquirer may not collect anything at all, but may understand a lot. When you eat food, when you take a meal, you are not acquiring food, are you? You eat it, you masticate it properly, bite into every morsel carefully and you digest it. So after an hour of having had lunch, you will not be able to show the pieces of bread or butter, rice or chapati or vegetables because they have become the substance of your being. They are getting converted into blood, your muscles or tissues or blood cells, you know. You take a meal in order to digest it. And digested food means becoming substance of your being. That is how when you enquire and when you understand, what is understood becomes the substance of your psychic being; it is not stored in memory as knowledge to be verbalised and shown off; it is something to be lived. The meal that you have taken has gone into your blood and bone and flesh. So you live the food that you eat. You live the food that you have digested. In the same way life becomes a movement of your own understanding as health becomes a movement of everything that you have digested -- the liquids, the solids, the air, the light, the space, the skies, the earth. Health is the radiance of assimilation of all these into it. In the same way, relationships become a movement of that understanding.

So enquiry is an urge, not an acquisitive urge, but assimilative urge -- an urge to assimilate, to digest. The enquiry when it is refined and when it becomes sensitive, it gets transformed into discipline. An enquirer may understand the meaning of Hinduism, Islam, Christianity, Buddhism, Jainism. He can quote understanding the meaning of the words; he can quote from the Vedas, the Upanishads, the Zend Avastha; his intellect is decorated; his mind is cultured like a cultured pearl and yet that understanding might not be co-related with the total life. An enquirer may not be a disciple of his own understanding. You know what discipline is? Discipline is to co-relate that which you have understood with your total life. A disciple is one who is eager to co-relate what he has understood, with all the activities, physical, mental, verbal. The essence of discipline is co-relation of every piece of understanding with the total life. So enquiry gets transformed into discipline when you co-relate what you have understood with your own total life. That is all one has to do and that is what Shrimat Rajachandra did. He was a disciple of his own understanding, you can never become a disciple of another person. How can you become disciple of the understanding of another person, a disciple of the experiences of another person? You can become disciple of life within you, life around you, you can become a disciple of your own understanding if you have the humility to live your own understanding, overnight you will become a saint,

overnight you will become a yogi, if you have the humility and the fearlessness of humility to live up to your own understanding, not anyone else's understanding.

I mention this because Shrimat Rajachandra had no Guru outside his body. Life was his master and he was a disciple of that sacred, holy master - the life universal, life within him and life around him. Those who have studied the life of Rajachandra know very well that he had no teacher or master as one individual to be mentioned; he learned from the wide life around him. And I go back again to the young man sitting in his office in Bombay where Gandhiji first met him and was very deeply moved by the elegance of simplicity around the young fellow. Rajachandra was a young person then, calmly and quietly, peacefully going through the ordeal of earning a livelihood and yet all the time focusing his attention upon the voyage of self-discovery. There he sat day after day, month after month, going through the transactions that were necessary, never exaggerating, never understating, never craving for a transaction that was lost, not that he always gained profit, he had his own losses to go through - ups and downs of life.

A small youngish, frail person laughed at by other businessmen, he was laughed at because people had seen that he could attend to hundred things at one moment. He was a Shatavadhani. He had demonstrated it in Bombay and Gandhiji had noticed it. He had demonstrated in a public function that he could attend to hundred different objects in one fraction of a moment and repeat that. A word from the Vedas, a number from mathematics, an algebraical figure, something from geometry, something from science, a word from languages that he never understood -- Everything was told to him one after another -- hundred things -- and he repeated them in the order that they were pronounced without an effort.. The comprehensiveness of his span of attention was a phenomenon incredible, but it was only a hundred years ago, I am not telling stories from mythology. A person has lived that way and this he had since the age of 12. He had seen somebody doing Satavdhan, Ashtavadhan. The mor you live in meditation the more comprehensive becomes the span of your attention.

Once 7 or 8 years ago I had written down notes of dialogue between J. Krishnamurthi and myself and also some conversation between Rao Patwardhan, Dada Dharmadhikari, Krishnaji and myself and they were shown to him by Raoji who was very surprised that they were verbatim. I had not written down the notes. But going home I could write down the report practically verbatim and I met Krishnaji after

that. It was in Banaras. Krishnaji said, "Well, Raoji was very pleased about the verbatim report you have written down. It was a good report." Then he said, "Look, Vimalaji, Can you write down verbatim report if there are 10 or 15 persons in the room and they carry discussion for a couple of hours?" I said, "How could one do that?" He said, "It can be done, I have done it." In all simplicity he told me that if there were 15 persons sitting in a room, discussing with him, asking him questions for a couple of hours, he could go back to his room and write down the verbatim report of the whole discussion exactly in the same order. He did not say it with a bravado. He said it in great simplicity that that can be done. "I have done it." That is to say, he wanted to see that I would not get bogged down in self-complacency. So the more time you spend in solitude and meditation, the more comprehensive becomes the span of your attention and Raichandbhai had an incredibly vast span of attention; he could attend to hundred things at one time simultaneously through the ears or through the eyes. You expose hundred things to him and cover them again, ask him to write down. He would do it.

So such a person not interested in earning money and making millions was something that surprised the business community in Bombay or even in Saurashtra where people knew him as a progeny, as a precautious man. But he had his voyage before him of self-discovery. And earning a livelihood was only a necessity that had to be taken care of. We earn a livelihood not to maintain the family, but to satisfy our sense of comparison with others. Even today earning of livelihood for maintaining a family decently is possible. I do not say it is easy, it is possible. But we compare and we have our norms and standards and criteria of respectability. That gives a mask to our greed for acquisition, ownership and possession and then we say the present life does not leave room or energy for such enquiries. Here is a living instance before us. There had been many, but I mentioned Raichandbhai because we are going through a Paryushan period.

After Mahavira I do not think in the whole Jain community such an extraordinary person has lived. I have respect for all those 23 who are called Tirthankaras. But after Mahavira I think another Mahavira was Shrimad Rajachandra himself. And I say these words without the desire to exaggerate anything; I mean it. So he sat there. The austerity of being truthful, sincere, efficient, competent, whatever he did, there was no complaint against his business transactions. He was looked upon as a dignified person. So whatever he went through was honoured; he went through the opportunity competently and efficiently; but the moment the client was out of his office, the moment when the transaction was gone through, then he was back again to his enquiry. Not a moment was lost. "Rattibharka

Asatya Nahin Palbharka Pramad Nahin". Not an iota of untruth and no passivity and inertia for a moment, always alert -- the alert, attentive accuracy. So he would conserve his time as well as energy very carefully and all that time and conserved energy was utilised intensely for the inner voyage so that when he would sit down for his silence he would have sufficient energy and not a state of nervous fatigue.

A disciple or a Sadhaka is one who has no time to compare himself with others. You may look around, but if the glance is comparative, then a comparative glance, leads to a sense of competition. The temptation to compare oneself with others stimulating ambition which leads to competition, is the source of violence. If one lives what he earns what is necessary and goes through relationships that are before him with affection and concern, life becomes very simple; life is simple, it is our minds that complicat. So day by day, Raichandbhai's life began to become simpler and simpler. Day by day he was becoming simpler because people who are interested only in gossip or cheap, shod talk or discussion of other people, their qualities, their vices, their mistakes, those who are interested in all these would not go to a person like Raichandbhai, would they? Naturally around Sadhaka there arises an atmosphere of peace and quietness because those who are interested only in serious matters talk to him, the contacts, the so-called contacts of involvement, contacts of attachment or detachment, involvement, commitment - they become lesser and lesser. Contacts of love and affection, contacts of friendship - the better side of life and the better side of human beings in whose contact life bring you, begins to unfold itself.

That is how the life of a Sadhaka gets enriched, the dross, the ross gets dropped by itself. You do not have to make an effort to drop it, you do not have to say, "I have renounced life". The gross will renounce you; the moment you turn to the essential, the non-essential turns away from you. You don't have to renounce. But the greed, the jealousy, the anger, the violence renounce themselves you by because they don't get a scope to play mischief in your relationships. If the attention is focussed upon the enquiry, then life becomes simple. There is more of solutude without your craving for it. If there is a noise inside you, emotional anarchy and intellectual chaos within you, then all the peace of the surroundings will not give you any silence because it is the inner crowd that tortures you much more than the noise outside you. Once you understand what you love to do in life, once you discover what you want to do with life, in life, with yourself and with the relationships around you,

once you understand all that, once you understand the defects, the shortcomings of your husband, your wife or children, your friends, your relatives, then life becomes simple because you know people for what they are and you love them for what they are, not moving in every relationship with tape to measure human beings and with scissors to cut them to your size and your taste. But you see people for what they are and you love them as they are, conscious of their shortcomings and defects, not co-operating with their mistakes, surely not, but creating opportunities that the better side of their inner life gets exposed and the weaker side gets no chance to come and commit mistakes of commission or omission.

So enquirer begins to understand himself and others - The nature of relationship, the time that he is going to devote to that, the field of activities through which he is going to move. If you do not know the length and breadth of a tennis court or a badminton court, you won't be able to play, would you; whether it is service or whether it is your shots, back-hand or forehand, when you are aware not only of the length and breadth of the court on your side of the net, but the other side of the net too. In relationships you have your side of the net and the other side of the net and the life of the other persons is the other side of the net. So when you know and you are aware of the length and breadth of the other side of the net, then you know how to serve, how to dodge the weakness of the other person and how to respond to his excellence, to his assets and to encourage, you know. So living does not become very complicated.

I have brought you this morning through three different fields. One was the field of words, words that are your constant companions, that are going to accompany you to the cremation ground. Everything else is left behind -- the words that you have gathered, the chemical impressions that you have gathered through the words, the meaning that you have gathered, the association, the power of the words and the intoxication thereof -- all that is contained within you. One has to come to terms with the whole universe of words within you. We looked at this whole universe of words -- a cursory glance -- we could not go elaborately. The second was our acquaintance with three words -- curiosity, enquiry and discipline and how curiosity informs, enquiry helps to understand and discipline helps to co-relate the understanding, to everything that you do physically, verbally or mentally. And in the third field we looked at Rajachandra's life, a period of his life - married life, life of businessman. Though I tried to put matters in very condensed form, the depth and the intensity of the whole thing defies my attempts to put it more shortly.

PARYUSHAN TALK NO.4
28.8.73

We saw the difference between curiosity, enquiry and discipline. We also saw yesterday that an enquirer becomes a disciple of his own understanding. He follows these understandings without any inhibition of fear, doubt or calculation. To implement one's own understanding into all the relationships of .... no other discipline in the whole world. Codes of conduct, patterns of behaviour that one imposes upon oneself in order to acquire something through them is a mockery of discipline. It is committing violence against one's own person. If there is anything that one can follow, it is his own understanding. Without compromises, without adjustments, without calculations he has the courage to live what he understands, he has the courage to verbalise what he sees, to implement what he understands and do this in the midst of people wherever he may be living. So discipline really means to implement one's own understanding without any reservation and any inhibition.

Rajachandra as a young man in his twenties had understood one thing very clearly. He had arrived at that understanding through studying the scriptures of various religions, through experimentations in his own life and through meditation. One fact had become very clear to him. The fact was this: that the whole life is not ruled and governed by human consciousness. The life force that governs the movements in the universe, the movements of the sun, the moon, the stars, the various planets, the movements of the mineral world, the movements of the plant world, the movements of the animal world and even to a very great extent the movements in the human world are not controlled, regulated or even directed by human consciousness, by human mind - individual or collective. Human consciousness, rich as it is in/many things has its own limitations. The conscious, the subconscious and the unconscious together is a negligibly small organic factor of the total consciousness. To put it in other words, outside the human consciousness which is conditioned, there is unconditioned consciousness, which we call the divine consciousness, which we call the universal consciousness, the cosmic consciousness. So the life force that governs and rules has human consciousness as a tiny part which is conditioned, which is worked out, chiselled out by culture, by civilisation, by religion. But there is a

vast area of unconditioned consciousness, consciousness that has not been touched by the human mind, by the human brain and he calls that consciousness 'God'. He calls it 'divinity', he mentions it by the words 'Prabhu', 'Vibhu'.

Being a Jain he never believed in personal Gods. So by 'Prabhu' he never meant the Hindu Gods or Goddesses nor did he mean the 24 Tirthankaras who had gone before him. The Tirthankaras have been converted into petty Gods by the Jain community. The dust of ignorance gathered through the 2,000 years after Mahavir had clouded the intelligence of the Jain people and they were very busy worshipping in thetemples - Samet Shikhar, Shatrunjaya, Palitana, Dilwara, Ranakpur and many other places religiously entering into all the ritualism which is deeply influenced by the Hindu ritualism. The community was immersed and here comes a revolutionary young man who does not mean these are not Gods - God has no form, no name. If it has any form it is the form of consciousness. If it has any form, it is the form of energy which is very subtle matter. So unconditioned energy was called by him 'Prabhu' and I am saying this with great sense of responsibility. He had great faith in the unconditioned energy overpowering the human consciousness like the sky over the earth. To get into touch with that unconditioned energy or divinity is the essence of devotion. Rajachandra was not only a Gnyani, he was a Bhakta as well, a great devotee. He has written, he has composed many verses in the praise of the divine, many verses in which the pangs and agony of separation is narrated by him so eloquently that it reminds one of the devotees of Krishna's Gopis from the Vrindavana. So his songs of separation - they are not words, they are Rajachandra's tears. That his consciousness is separated from the divine consciousness which is everywhere around the human consciousness and yet looks far away. The earth is surrounded by the sky and yet the sky looks so far away. You feel you cannot touch the sky. Glorious with the suns and the moons and the stars and the planets the earth goes round and round in the sky and the space and so the human consciousness goes round and round, its own thoughts and feelings and sentiments, its ideologies and its theories, its ways of behaviour crystallised through centuries, the enclosures that human mind has created in the name of race and religion and country - all this is contained in the human consciousness; and consciousness moves around its own axis, on the cerebral plane and is surrounded by the divine - the unconditioned consciousness.

So he wanted to bridge the distance between the earth and the skies as it were, to bridge the distance between, the gap between human and the divine consciousness, the universal consciousness. He understood that unless you bridge the gap,

unless you get into touch with that - the source of life - there is no peace, there is no happiness, there is no love and there is no harmony. So this he understood. We have friends for whom I am speaking in English, otherwise I would have been speaking in Hindi. They are not acquainted with Rajachandra's life. So I am not quoting, otherwise I could have shared with you passages from his verses as well as his letters and other things that he has written. That he was eager, anxious only for one thing - to cut down the distance between the human and the divine. So the agony, the pangs of separation is what you Hindus call Viraha or Viyog. He is a Gopi, he is a devotee who understands that these two have some distance in between and can't stand the separation.

So Rajachandra became a disciple of his own understanding. I am only expressing one aspect of the understanding. And he said now what do I do. To implement the understanding into action is discipline, is devotion, is the content of living. So he said let us see what happens when the human consciousness is not put to sleep, not defeated, not suppressed, not tortured, not mutilated, but the human consciousness accepting its own limitations becomes silent. He wanted to find out what happens when the human consciousness contained in him becomes completely silent, relaxed into silence unconditionally without any reservation goes into silence, plunges into silence. He wanted to find that out. So every moment at his leisure was used by Rajachandra to sit in silence in the beginning in his own room, in his own office, he would sit for hours; the time that was necessary for the business transactions was given carefully for that work; the time that was necessary to look after the family affairs between his wife, child and himself were taken care of him with a smile on the lips, with a peacefulness that would put a yogi to shame. He did all that and then he was the master of his own time. So he would sit quietly, the nights were his and so were the early mornings. So he would wholeheartedly plunge into the silence, not asking himself what am I going to get back out of it, not asking for a blue-print what will happen if the mind becomes silent. He saw life was that. This is the way. When you take a plunge into the waters from this shore of the river or the lake, you have no guarantee that you will reach the other. And the shores of silence have not been measured by man yet, the shores of love and truth have not been measured by man yet. That is why life is worth living. If they would have been measured before we were born, we would only have to repeat but love, truth, life, silence, beauty, defy all human measurements. That is why there is fun in living; there is freshness in living. So Rajachandra in the beginning used his nights, mornings and all the time at his disposal, he would

close his eyes and plunge into silence. There is nothing else to do; this is the first step and the last step.

If one understands the limitations of the human consciousness to implement that understanding, one has to plunge into a state of being, where the human consciousness becomes silent. That is the first step, the only step and the last step. Man can't do anything more, anything else and nothing is expected of him more than this. Some people when they learn to swin, go very quietly into the water first knee deep, then the hip deep, then shoulder deep, try to make a stroke or two, feel suffocated and go back to the shore. There are others who plunge into it, but do not take a dive. They go into it very carefully, cautiously and come back. And there are others who take a dive straight into thewater. Rajachandra was never anxious to come back to the shore of human consciousness. His was a reckless plunge and a little recklessness becomes every revolutionary. You know what the meaning of 'become'? 'Beautifies'. 'It becomes him' means 'it beautifies him, it enriches him'. So he was never anxious to come back to the shores of human consciousness. So recklessly he would plunge. One who wants to keep one foot on the bank and one in waters shall never swim; would neither walk nor swim, he would be static.

In the cessation of mental movement he discovered that life and movement were not paralysed. But the prolongation of the periods of silence was necessary and living in the house, in the home, he had to come back to the shore of human consciousness and respond to the claims made upon him by the family and the society. So he started organising the business in such a way that he could work for a few days and take a few days away for experimentation; he would work for some time and when he saw there was enough money, he would go away to a solitary place. Far away from Bombay and also from Ahmedabad, he started going to small villages, far off dak bungalows, rest houses, far off hills and mountains where nobody would call him as the husband or the brother or the son, the mother, where he could be free to go beyond time. That is how the experimentations in different places began and then the nights and days together could be spent in the nameless, the fathomless, the measureless silence. Silence is the only bridge between the divine and the human. So his whole being got saturated with silence. As the blood and ether in your body, as there are the vital pranas in your body, the dimension of silence saturated, permeated his whole being. Changed was the man with the hallow of silence and peace around him he would go back to the family whenever it was necessary with more and more divine consciousness, was becoming his nearest relative, the most intimate relationship with the divine. Have you ever seen a young girl or a boy newly married? The girl and the boy

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do not know each other before marriage and the ceremony takes place and somebody tells this is your husband from today, this is your wife from today. They get into relationship and the girl becomes the wife, the boy becomes the husband and their attitudes and approaches get transformed; nobody has to teach them a method or a technique for the transformation from boyhood into husbandhood or girlhood into a wifehood. Everything gets changed - the way they walk, the way they talk.

That was the case with Rajachandra. After his marriage with the divine consciousness, everything changed within him and around him. By that time fortunately he had earned a hundred thousand rupees which he handed over to the brother and with tears and gratitude in his eyes and words he told, "Don't you see what has happened to me? I belong to another world now. Would you take care of my wife and child, explain all the matters to the wife? I have tried my level best to be with you as far as I could. But now to come back to the fragmentary consciousness and come back to the husbandhood, the member of the family, the member of the Jain community - all these things I may try, but I cannot do it any more." If there had been taperecorder and if the talks between Rajachandra and his wife would have been recorded, you would have seen the authenticity of my words. Not the arrogance "here I am renouncing you and here I go". Not the cowardice of Gautam Buddha leaving his wife while she was sleeping, not the cruelty of Rama, Shree Ramchandra. the God of Hindus, sending away his wife. With all the humility that Rajachandra was capable of, he explained the matters to his family: "This is how it is. Tell me now what to do. I am not going to become a Muni. I am not going to change my clothes. I am not entitled to do that. I am not equipped for munihood."

Because he understood the sanctity of the words 'Muni' and 'Jina'. So he said, "I am not going to change these clothes and call myself 'Muni Rajachandra' or anything, not a Sanyasi nor a Bhikshu nor a Muni. I will be what I am, the same clothes, whatever food I feel like eating, I will take the same meal, but don't be thinking your claims upon me were upon the body consciousness, upon the I consciousness." That consciousness does not seem to be there. So how these letters are written, those of you who can read the letters, do go through his letters written to Sobhagbhai. His words are so similar to the words of Ramakrishna Paramahamsa. So the understanding between the family and Rajachandra was so beautiful, simple and touchy that they no more claimed that he was their man, they understood that he was now a God's man.

You know that is what happens to a Sadhaka. People understand without his telling that he belongs to the divine. He is with the human, but belongs to the divine. Belonging to your own family, don't you move in society, don't you travel? So somebody becomes a member of the divine consciousness, a member of the divine community. Belonging there to the divine, he moves amongst you as you move, coming from Holland to India, from Sweden to India. Going from India abroad you are what you are and yet you move around. These two things are compatible. In the same way belonging to the divine, to be with the human, but there will be a divine way of being with the human. This period between the 24th and 28th year of Rajachandra's life are the most significant years of his life. Gone was the turban, gone was the businessman's dress, there was a small dhoti, a loin cloth like Gandhiji and if I may say Gandhiji followed, rather imitated Rajachandra in his dress later on. So he would have a dhoti and a half shirt. And all was immersed in the divine consciousness, that is to say, the unconditioned consciousness, the unconditioned energy - all was immersed, in that he would live. And do you know what he then wanted? He would write day after day letters. "Why don't I meet real, genuine enquirers? Why are the Jain people repeating mechanically the rituals and the rights, the temples, the Derasar, the Upashrayas? Why do they only chant dead words; why do they indulge in empty rituals, why don't they understand? Where are the enquirers, when can I meet them? When can I share the joy of belonging to the divine?"

The Jain community could not understand this fellow. He was a married man, but he was not living like a married man. He was wandering into jungles, forests, woods, hills, talking of the divine, talking of the mysteries and greater secrets of Jain religion in very simple words, behaving anonymously like a simple human being. He was neither a muni nor a married man. He had neither renounced life, he was not indulging in life and he talks truth, people are attracted. So they started opposing Rajachandra as soon as people started gathering around him, visiting him, coming to discuss with him. It is impossible to hide a lotus when it is in full blossom. The scent of the lotus invites the aesthetically keen people. So when the lotus of enquiry is in the full blossom of realisation, then enquirers are attracted by the scent and they gathered around such a lotus, such a person, such a life. The person is only the stem, but the blossoming consciousness is the lotus. The body of the person is only the stem of the flower. Don't mistake it for anything else. But it is the consciousness that contains the scent, the perfume, the fragrance.

Gradually, enquirers like Ambalalbhai, Juthabhai, Popatbhai, Sobhagbhai, Laghuraj Muni - they started coming to him. Oh! It is very interesting, his dialogues with Laghuraj

Swami who has been looked upon as his chief disciple. Laghuraj Swami (Lallu Swami). Kalyanbhai's father had known him and has enjoyed his company in Abu. Near the Anadara point Laghuraj Swami would gather his fold, his sheep and sit there discussing and chanting and singing throughout night. Abu has been a very fortunate place as there had been many enquirers who have lived here - Jains, Hindus, Muslims and so on. So he brought it to the notice of Laghuraj Swami that Laghuraj Swami had become a Muni. He had renounced life and yet the sex consciousness was there. In his gathering in his meeting the presence of women would disturb this pious honest man and in very simple words Rajachandra said to Laghuraj, "Lallu, what kind of muni you are? Muni is one whose mind is in silence, in "mounam' and though you are a muni, your mind gets distracted by the presence of women. What kind of muni are you?" Very simple words. And Laghuraj Swami understood the seriousness of the words. That is how leaving the sect and the dogma and the whole community of the munis, Laghuraj joined Rajachandra. But there were a few individuals to be counted on the fingers. That is the fate of all, who transcend the human conscious and get merged into the divine. They are understood by very few.

The respected people at the time of Jesus of Nazareth never understood him, the fishermen, women like Martha and Mary, a handful of them around him and nobody recognised Buddha in his own time. He had hardly 10 or 12. How many had understood Ramakrishna? About 12. So it is not a surprise that Shrimad Rajachandra was not recognised in Gujarat in his own life time. People became jealous of him and the Jain community said, he is not a real Jain, he talks against the Jain scriptures, he lives against the Shastra, the science of morality according to Jain religion. So he is a hypocrite and he was condemned, neglected, ignored. But nothing of these touched him; in his humility and anonymity he went from place to place telling people, understand only one thing, there is only thing to understand that we are the mortals, that our human consciousness is not the ruler and controller of our own life and go back to the roots, the source, the master source of life, the divine which is within you.

So implementing the understanding in all the relationships of daily life is discipline. No other discipline is needed. We postpone implementing our understanding, we postpone criminally living up to our own understanding. We will say, O.K. we will do it tomorrow, we will do it next year, do it later on. Today let me live, as I have been living. Tomorrow I will do that and that is why understanding becomes stale, unused, understanding becomes stale and lifeless, no flavour, no colour, no taste. Understanding gets all the

colour and the taste and the flavour when you live. It is the movement of life that enriches and brings out the essence of understanding. The essence of understanding can be unfolded only in practical living. That is what is called Sadhana, or Sadhak. Wherever you are in your daily life, whatever work you have to do, whatever relationship you have to go through, begin to live your own understanding. That is the beginning of transformation. And I value Rajachandra in spite of many of his shortcomings and also some mistakes which I may talk about during these days because I love him and when you love a person you cannot tolerate a spot on his clothes. So I might even refer to that. The greatness, the uniqueness of Rajachandra is in the courage to live what he understood without a compromise. May all of us have the strength not to postpone our understandings of life, but to live them in daily relationships. That is the way to the kingdom of heaven that is within you. That is the pathless path because no one else has walked upon that. The path is inward, within you and therefore unused by anyone else, uncontaminated by the touch of another person.

Implementation of your own understanding is the virgin path. Live that, follow that, walk upon that. You know. Nobody else can hold your finger and accompany you there because the path is within you; if it had been outside you, somebody could hold your hand, wipe your tears and nose and accompany you there. You cannot be met there. You have to lead yourself and you have to follow yourself. May all of us have the strength and the fearlessness to become our own disciple and to live the truth that we see.

PARYUSHAN TALK NO.5

29.8.73

When one becomes a disciple of his own understanding, three things take place simultaneously in his life. As the enquirer is implementing his own understanding into action, there is no resistance, reluctance or a sense of hesitation. When one has to behave according to the experience of someone else, according to the teachings of someone else, then there is a possibility of resistance and reluctance coming up unawares. You might have noticed in your own life that when you read a book or listen to a talk or come across a person who lives in peace and freedom and bliss of joy, you gather into the fold of your own intellect and memory certain ideas, certain teachings, certain thoughts from the book or the person, from the talk or the discussion and you say unto yourself, "I will go home and now I will begin to practise, from tomorrow morning I shall practise this, I will do that, I shall not do that" and so on. So the next day when you set about doing the thing sometimes it is the mind that is reluctant, the emotions, the sentiments, the feelings do not want to co-operate, sometimes it is the physical body that does not want to co-operate.

The reception of the idea was a fragmentary, a partial activity. It was not the movement of your whole being. You captured or grasped the idea through the intellect and stored it in memory and next day you invoked it for bringing it into practice. It has been all the time a partial, a mental, a cerebral activity. It is the stored idea that has to become the incentive for action and the incentive of knowledge has never been found sufficient by the human race. So gathering knowledge and then trying to approximate one's behaviour with or to the idea has an element of very subtle resistance which aspect and which part of your being will resist is unpredictable. You yourself do not know that, but the reluctance and the resistance can possibly come up. But when you follow your own understanding, then there are no inhibition, no resistance, no reluctance. That is the first thing that happens. There is a kind of relaxation, in the act of implementation there is a relaxation.

The second thing that takes place is the sense of freedom as there is no reluctance and resistance as you are following yourself, you are doing, moving according to your own understanding. So the mover and that which is moving

and the part of which the movement takes place are all contained in yourself. Those of you who have seen temples, visited temples in certain parts of India carved out of the rock, the temple is carved out of the rock; Inside the temple the idol of the God is also carved out of the small piece of rock and the attendants on both the sides of the idol are also carved out of rock. It is only one rock. You call it the temple, then the idol and you stand before it and you worship it, but it is the same thing - one huge mountain and the huge rock which has been carved into a temple, the idol and also the worshipper. In the same way, when the enquirer becomes his own disciple, the whole being of the disciple is like the temple carved out of a rock. So the understanding moves - the cerebral and the physical. You are the mover and you are that which is moving and you are the path on which you are moving - you know - something romantic. Try it some day. Live your understanding without a compromise, without an adjustment, without any calculations and without thinking of the moral, live today what you understand today and see the sense of relaxation and charm and grace that hover around your action. And therefore there is a sense of freedom; nothing is being imposed upon you.

Even knowledge is an imposition, experiences of other people is imposition. Here there is no imposition and therefore the sense of freedom. You feel a kind of space within you. When you cut out a frame of the knowledge and experiences of other people and want to fix your whole life into that frame; the life gets suffocated and every pore of your being cries out against it. Doesn't like the slavery; doesn't like the adjustment, the compromises. When you move according to your own understanding in actual relationship, there is no frame into which you are trying to fix your life and nail it there with the musts and the must-nots, the oughts and the ought-nots; you are not going to nail your life in a framework of ideology, in a framework of pattern, in a framework of success and failure. That which you have understood cannot be measured by other people. It cannot be compared with other people. So it is something unique and the uniqueness of your inner life, the uniqueness of your own understanding gives you inner space. After all freedom is a sense of inner space. If the inner space is cluttered with ideas, ideologies, values, codes, patterns, dreams, memories, then you have no space to move as if you are moving through a godown or lumber-room where everything is scattered and disorderly, then there is no space. But here in each relationship you move innocently and fearlessly; innocence is fearless because it is defenceless. Intellect needs defence, innocence does not.

So when you live your own understanding, when you put it into action, may be a tiny bit, but when you do not compare

it with others it is neither a tiny bit nor big, you know, it is what it is. So when you move according to your own understanding there is the inner space in the mind, in the brain, in the heart, in your whole being. No imposition and therefore a sense of freedom, the contents of freedom are the inner space, the space of the psyche. Now the friend who was with me this morning gave a very apt simile. He said, if there is an aeroplane at the airport, everything is ready for the take off, but theaeroplane is chained down with ropes to the ground and then you ask the pilot to take off the plane. The machine will work, the motor will work, the pilot will be there, the wings will begin to move and yet the plane cannot take off. So when you rope down your inner life to ideas and ideologies, codes of conduct, patterns of behaviour, sense of belonging, innumerable ropes, to rope your movement of life down to the past, rope it down to the lives of other people howsoever great they may be, Buddha or Christ, Krishna or Krishnamurthi, just the same. When you rope it down there cannot be a take off. But when you are living your own understanding when it is not roped down to any channels, patterns, comparison, evaluation, it is something unique, virgin. Nobody else lived it before. So the virginity of your own understanding gives you the sense of freedom and freshness. My dear friends, there are so many things that I could talk. To live is such a bliss, such a joy.

And the third thing that takes place. There is no fear. Fear comes when you have the values to measure the success and failure, otherwise there cannot be fear in the life of any person. When you have ready-made sets of values by which you measure your movement of life, then there is fear. When you begin to compare yourself with others, then there is fear. An enquirer who becomes his own follower has no time in life to compare himself with others, he has no measurements and no scales to value, he has just to live. If the relationship he finds that the understanding damages the happiness of other person, the health of other person, then he again turns inward and finds out another way. So understanding being unique to each individual can never be compared and never be measured. That is the beauty of understanding. Knowledge can be compared, understanding cannot be. Wealth can be measured and compared, love can never be compared and measured. So there is the kind of fearlessness, as you know, that cannot be measured, that cannot be compared. Success and failures are irrelevant to the person who is interested in living. So there is the kind of fearlessness, as you know, that cannot be measured, that cannot be compared. Success and failures are irrelevant to the person who is interested in living. So there is no resistance and reluctance, there is the inner space that is called freedom and there is the fearlessness because no comparison and no measurements.

Do you see how the life of a disciple, the lover of life, the disciple of life, how it gets simplified? He has the initiative in his own hand. Those who are not enquirers and those who haven't got the courage to follow their own understanding, never have the initiative in their own hands, never in their life. Have you observed your life even for one day? Somebody comes and says something to please your ego and there is a broad smile and everything cheers up. So that person who has praised you or flattered you may be for his own purpose or out of courtesy; he has said something good, he has the initiative and he set into motion your chemical mood. So it went on for half an hour or an hour. Another person, may be in your own house your husband, your child, your wife says something that hurts you, hurts the ego. Now that person sets into motion another mood, mood of depression, negativity, a black mood. So that goes on. Somebody does something that annoys you, irritates you, not up to your standard, aesthetic standard, standard of cleanliness. standard of taste and you lose your temper. So the whole day, right from the bus conductor to your boss and from your child to your husband or wife, to your parents, you have given ropes of your life into the hands of other people, anyone can pull it in any direction. Is it surprising that you feel miserable, irritated, annoyed, trying to suppress the annoyance, trying to suppress the irritation, trying to suppress the jealousy because the initiative is with the other people?

A Sadhaka is one, an enquirer is one who takes the initiative into his own hands. So he does not have to go through the jerks and shakes and breaks in the temperamental in the chemical system contained in him. If you do not take the initiative in your own hands, and when the situations arise, the challenges arise. If somebody gets angry and hits you and if then you say, if you have hit on one cheek, give him the other and therefore I am giving him the other; if you go through all this, force yourself out of intellectual conviction into a certain way of behaviour, there will be a subtle resistance inside. You may do outwardly, physically you may do it, even verbally you may do it, but the inner being somewhere resists it, a very subtle resistance. It feels that some violence is done unto it. And your sex impulse gets powerful, overwhelms you and you say, "No, no, no. I am an enquirer, such thing happening to me, I must feel ashamed that this thought has come to me." So you try to suppress it. With a sense of shame you try to cover the impulse. You don't look at it. As long as you give the initiative in the hands of society because you are measuring your sex feelings according to the moral, religious or spiritual values of the society or the learned people whom you revere of your teachers and masters, etc., etc. You are trying to look at the sex impulse

arising in you through the eyes of the master, through the eyes of the society, through the eyes of the books written on morality. You don't look at it directly. So either you condemn it or you hide it or you indulge into it, but the initiative is not with you. And therefore the relationships gone through are lifeless and joyless.

If you will ask me, if you ever ask me, why is a Sadhaka always so cheerful, why is he always joyous, a serene joy - In International Camp that we had in July here there was a boy who had come for the first time and he saw me, one day I was going for a walk round the lake and he was coming from the other side for a walk and he said, "Hey, Vimala, you are always so joyous, always cheerful?" I said, "Yes". The person is cheerful and joyous does not indicate that he hasn't got to go through humiliations and insults and pains and sicknesses. He has to go through everything that you have to go through. The outward situation is not exceptional, but the inward thing is something different. So when one begins to live according to one's own understanding, there is fearless freedom and total relaxation. You are living your own understanding; that gives you the joy.

May there be such a joy in the lives of all of you. As it has been rather late I won't go into the second half of Shrimad Rajachandra's life today. I might go into it tomorrow. May You grow into an inner state of being where your own understanding will be of tremendous importance. May be that understanding has only few petals today. But as you grow into maturity, it will have more and more petals. And like a thousand petals lotus it will blossom one day, but one has to begin. The longest journey in life has to begin with the first step that you take. If you wait for the total blossoming you will never take the first step, whatever you understand. So to live is to move with your own understanding into the relationships that life brings to your door-step.

PARYUSHAN TALK NO.6
31.8.73

The transformation that took place in the life of Rajachandra was as great a transformation that had taken place in the life of a person called Mahavir who had visited the human race 2,500 years back. There was one difference. Mahavir was a prince like Siddharth who became Gautam Buddha; Mahavir had renounced the princehood, had renounced the kingdom. In a sense, Rajachandra was greater than Mahavir and Buddha, because he renounced nothing. He did not give up anything. Things began to give him up, relationships began to drop away from the life of a person whose attention was kidnapped by the divine consciousness, never to return to the field of conditioned brain. So there was nothing spectacular in the life of Rajachandra and he never allowed anything spectacular to gather around him. That was his greatness.

Whenever someone would turn to him and say that 'you have renounced the world, why don't you go to the ritual of becoming a Muni, you would be perhaps the greatest Muni among the Jain community with an indescribable peace and humility', he would answer 'I am a householder, I am a simple person, I don't deserve to enter the community of the Muni'. That surprised the Jain society. You must go back to understand the orthodoxy of all the communities including the Jain community. They saw a young man moving from place to place, talking in authentic terms about Jainism, the secrets, the fundamentals of the Jain scriptures; but the way he expressed them, the way he analysed them, the way he communicated with the people was something that astounded the Jain community.

He did not refer to any commentaries, he did not quote from the scriptures, he would talk in simple terms straight from the authenticity of his own life without claiming any authority and he would talk about all the problems of life, would write about them to individuals who would enter into a correspondence with him. He never organised that attraction for the people, no propaganda. Propaganda implies organising an attraction for the people. He did not allow that. But whosoever turned to him and asked, he would answer going to the details, the depth and analyse the thing. I say it is so because I have seen it to be so.

Like Mahavir I talk out of my own life and this was too much for the Jain priests and the munis and the community. Here is the fellow, compares himself to Mahavira whom they call Bhagavan, isolated him into Bhagavan-hood and had started worshipping, here is a fellow who is bringing back Mahavira once again.

They did not want him back, they wanted and even today they want the Mahavira to be quietly sitting in the temple where they had imprisoned him not to come out and move into their houses and point out to the parigraha that they have made and the Asatya they have indulged into, the pramad in which they lived -- that makes people uncomfortable. If anybody really brings back Jesus to the Christian community, they will hate him, they would not like him; if somebody brought back Krishna to this earth again, they would never like it. They love him because they have made him a prisoner of their adoration and admiration and put him safely and safely locked him up in the temple with all the luxury that they can imagine, he had to be satisfied with the prison house of a temple and the luxury provided to him.

So Jain community is no exception. They did not like the man who does not organise, does not institutionalise, does not antagonise, does not speak against the munis, does not speak against anyone; he only talks about the fundamentals and says you are not Jain unless you become a Jina, you win over the sense organ. You are not a muni unless you get acquainted with Mounam, the silence of the whole consciousness. Without antagonising he was talking in the sharpest language possible the most piercing truths of life and they were not palatable, truth has never been palatable to any community of any country of the world. So he was criticised, he was condemned. A householder teaching the muni, a householder and talking like a muni and the few who loved him and who were attracted towards him -- they had to face many difficulties. But oblivious of all the difficulties, this young man lived fearlessly, communicating to those who wanted the communication always about the fundamentals of life. Read any of his letters, not one word here or there, about secondary things.

So Raichandbhai had sailed from the human consciousness into the ocean of the divine, never to come back to this shore of the conditioned consciousness. And I say this with great sense of responsibility, I have never been to his ashram except Idar, I have not studied all the books, but as I have seen him through whatever literature I have read, written by him. It is clear to me as the sunshine of a sunny day that here is a person who had transcended all the limitations of conditioned human consciousness. He could have organised, he could have

accepted the tradition and called himself a muni and the whole society would have worshipped because there was a new idol to worship, a new muni with a honey tongue and starry bright eyes. Then they would have accepted everything if he had bowed down to the tradition, gone through the ritual of a muni and called himself a muni. Change the clothes, then they will accept. So neither organised his own sect nor his tradition and you know it is not with Rajachandra or Krishnamurthi, it will be the case with every human being, big in size and arrive at the fountain of life, when he does arrive at the fountain of life, the fountain of life cannot be put into the framework of scriptures, shastras, tradition, patterns of behaviour.

The bubbling water of a living spring in the mountain and the bubbling reality, bubbling joy, the spring of life contained in the human being cannot be organised, cannot be ordered, cannot be commanded, cannot be dictated, the person cannot do a thing. If you challenge the shastras and say, 'why do you behave that way', he says, 'I cannot help it. I see the life that way and I live it." Not that they want to make a bravado, not that they want to disrespect the shastras, the scriptures, the traditions, but something within them comes to life and they have to live that. How can you ask a plant of rose to live the life of a lotus? How can you ask a handsome lotus to become a banyan tree? You can't. They are uncomparable. You will come across such individuals all over the world who live their own life in an entirely different way from the traditions of the society. There is a difference between those who give up the tradition who rebel against the tradition, who condemn the tradition. These negative things have no scope and no place in the life of a person who arrived at the source of life. He has no time for condemnation, for criticism, for negativity. He does not give up, he does not rebel against, he lives what he feels, that is all. The difference between the revolutionary and the petty rebel, the difference between the life of a creative individual and those who spend all life in condemning and criticising others. The difference between the two is very simple. One is tender, positive, creative, the other is bitter, cynical, negative.

The receptivity - the person moves in life. You follow it or you condemn it. Both ways you are declaring the authority of the tradition, you are pronouncing it. So there is the third way of living what you understand without any presumption, without any claims to superiority, simple, with the elegance of simplicity, and the fearlessness of humility.

The last 4 years of Rajachandra's life are very interesting. It is like a spring of life bubbling and in that frail frame like fresh water, ask him about sleep, ask him about the desire for devotion, ask him about the basic truths of life, wander with him through the forests, the woods, you could not hear anything else from him except the meaning of life and death, the nature of truth, the nature of reality, wheresoever you meet him you talk only about that - the beloved, the life divine and you will be surprised that those who gather around him do not turn their faces to that reality, do not turn their lives to that reality. The intensity, the pain with which he lived the last 4 years of his life - is something incredible. I think that intensity has taken along with the unscientific approach to diet, the food. The heat of the intensity of that new life, the depth, the force of the new dynamism could not be contained in the body. The heat affected the body like Ramakrishna. Nothing was done to counteract the heat of the intensity and the depth. Nothing was done to equip the neorological system, to take the strength of steel and contain in that -- the new frequency, new vibrations of that energy, new momentum and velocity of the dynamism, the dynamic force. So the nervous system shatters. He could not sleep, he could not eat. Day by day the quantity of the food that he took, could not feed even a bird, a tiny bird. The last 18 months really amounted to gradual suicide. One conditioning left and that about diet caused many tortures to his physical life and secondly the ignorance of the people around him and perhaps in the name of austerity, carelessness on his own part about diet, carelessness on his own part about counteracting the heat, the dryness, the lack of sleep, the lack of appetite -- all that was to be counteracted.

When you arrive at a Samadhi, when you arrive at a Satori, Nirwan, Kaivalya or Nirgranth, Mukti, Moksha, Liberation -- when you arrive there, that is not the end of life; that is the beginning of a new life. The body must be equipped to contain that state of Samadhi, the new dimension of consciousness -- the body must have the strength to let the new energy percolate in all the layers, the muscular, the glandular, the nervous and change the quality of the whole behaviour. But in India as I look at the people who have gone before me I see that this part of equipping the body, has not been taken care of except by J.Krishnamurti. Ramanas and Aurobindo and Ramakrishna and Vinobas, I could mention the name of Gandhi too along with Krishnamurti, who has been extremely careful and kind and have felt a concern about the human frame in which the divine consciousness has to function. Dr. Besant was careful along with her Leadbeater was careful. When I mention Krishnamurti I go back to Dr. Besant also

not Blavatsky, she was a dare-devil and one of the reckless human beings. So in the life of Rajachandra and the life of Ramakrishna, I find this one big defect -- or shortcoming to put it mildly.

As on one part the duration of meditation, the upsurge of Samadhi as a new dimension, the upsurge of joy which has no cause and which has no effect -- all these affect the nervous system and something has to be done to help the physical frame to sustain its strength. That was not done. It is not only food but the place where you sleep, the bed, the type of bed that you use and Rajachandra was very careless. The last few months were the months of really physical torture, pain in the abdomen, incapacity to digest food, incapacity to sleep. It did not affect the equipoise, the peace of his mind like Ramana suffering from cancer or Ramakrishna suffering from cancer. It did not disturb them. That is one point. But I do see that such torture can be unwarranted and unnecessary provided the enquirer from the very beginning of his enquiry, from the very beginning of his discipleship is careful and have a great affectionate concern for the physical, the verbal and the cerebral frame.

So Rajachandra could not live many years in the state of Samadhi. It is from the age of 28 onwards that one finds in his literature manifestations of the new dimension. But he was 33 or 34 when he died. The challenge before all of us who have come after him, after three-quarters of a century we come, and at least we do feel individually that we are Sadhakas. The challenge for us is to keep balanced both, the inner and the outer, the physical and the non-physical, the psychological and the non-psychological. With the upsurge of one, the other gets derailed, deranged, debalanced. Then what use is that Samadhi for the whole human race? Because Samadhi, Nirwan, Niragranth Avastha is a new dimension. Man has to grow into that dimension, then use the brain, the mind, the body, the speech in an entirely new way and create a new human society.

We are not meant only to arrive at Samadhi and die there. That has to be a point for a beginning of new life, a new dawn, for the human brain. It was 1878 to 1885 for Ramakrishna. By 1875 there were manifestations in his life that it was a different dimension in which he was living. By 1878, it was acknowledged, appreciated and recognised by many in India. But 1885 when Ramakrishna departed, not even 10 years. In 1898, Kshir Bhawani, and Swami Vivekananda realised the mistakes of his own life and says, 'Gone is the patriotism, gone is the Guru, now what remains is the tiny child in the lap of the cosmic mother'. He realised this in

1898, just imagine and he died in 1902. Swami Ram Tirtha arrives at the total realisation in 1902 after returning from Japan and America and he died in 1906.

If Samadhi is a killer like this, killing the human frame, then nobody can ask the human being to venture and grow into a new dimension. So the challenge is to keep the human frame from the very beginning of Sadhana or discipline in such a way that as the intensity grows, you counteract the impact of the intensity, enable the body so that it can bear a little more intensity and that way you go on equipping. Shri Aurobindo had realised this and that is why talked about this integral Yoga, the ascent of matter. He talked about it. And Krishnamurti puts it in very simple terms that unless you lay down the right foundation of order in your physical, verbal and mental life, the other cannot take place. So this morning we have looked at the last few years of Rajachandra's life.

PARYUSHAN TALK NO.7

31.8.73

Every year members of Jain community who believe themselves to be religious, observe a religious ritual. The ritual is to meet the members of the family and friends and apologise to them for the mistakes committed throughout the year, to confess and to apologise for the mistakes committed intentionally, unintentionally, mistakes of which they are aware and those mistakes about which they have no knowledge and they are not aware. I call it a religious ritual because it has become lifeless, it has become a dry empty religious etiquette, nothing more than that. They visit one another and say, "Please excuse me, please forgive me." It does not mean a thing. It is a make-believe. As there are many rituals in all the religions - the Hindus, the Christians, the Muslims, the Buddhists - Jain community have its rituals which have become meaningless, worthless, empty and dead.

To apologise is not a play, a casual play of politeness and etiquette. It needs tremendous courage to confess one's mistakes first to oneself, to look at it without any justification, exclamation, without any defence mechanism and most of us never look at our own mistakes, leave aside crime, fearlessly, courageously, never look at them in humility. We pretend to look at the mistakes intellectually and defend ourselves simultaneously to prove to ourselves that we are not entirely responsible for the mistake, the mistake has been caused by circumstances and factors which were beyond us. So the sting of the awareness of the mistake is eliminated. To look at a mistake, to expose it to oneself and to stand there naked before the awareness of the mistake without any defence mechanism, any interpretation, explanation and justification needs tremendous courage. We try to mask, to cover up the mistakes. And we use the intellect as a pleader, as a lawyer, as an advocate to defend us against our own perception. We look at them sometimes because we cannot help, they are exposed. Sometimes we have to look at them because we are obliged to look at them by the circumstances, by the external compulsion. Sometimes we look at them when we are emotionally moved by a religious or a spiritual talk. But we keep the defence mechanism alert and ready to tell to ourselves that we are not responsible.

Somewhere we are victims and the mistakes have been committed through us by us. So we like to feel a martyr complex. We like to feel that we were victims of the circumstances and therefore the mistake was committed. So we look at them, analyse them with defence mechanism ready with us. It is like someone taking a plunge into the waters with the rainproof and waterproof suit on his body so that not a drop of water touches and soaks his body. We are so much afraid of the direct simple perception; we are afraid of the dynamism of understanding. So I say to look at one's own mistakes without any defence mechanism, justification, explanation, interpretation needs tremendous courage. It is only an enquirer, it is only a Sadhaka who has the humility and humility has infinite strength. The strength of power is limited. But the strength of innocence and humility is immeasurable, it has no limits, it has no frontiers. Then after having looked at the mistake without covering it up with justification and self-defence one meets the people, not that one has to fix up a day and do it on that day only, but then whenever one meets a person in whose relation the mistake is committed, the spontaneous action is to confess it to him.

To verbalise one's own mistake and to confess it to oneself is the first part of the apology. It is not a casual play. It needs a transformation in your total attitude to life, your approach to relationship. It is not a ritual, it is not an effort of the will, it is not a verbal gymnastics. If it is a verbal gymnastics, then the arrogance of an apology hurts the other person much more than your mistake because the other person can feel through your eyes, through the tone, through the intonation, through the gestures of the whole body that you don't mean an apology at all. It is a new pretence. It is a sophisticated hypocrasy. So beware of hypocrasy; beware of self-deception. When there is the right foundation of looking at the mistake as it is, verbalising and confessing it to oneself as it is, then only you will have the courage, the strength to confess it to the others. You don't have to seek the person and tell him or her. But when the life brings you into his or her relationship once again, then one can say with all humility, "Look Mr. or Miss so and so, Bahan or Bhai so and so, you know the other day such a mistake has taken place. I became aware of it later on. But will you please forgive me for that?". To say this "Will you please forgive me", to verbalise an apology with the tenderness of humility is to take a bath in the holy waters of whichever river you like - Volga, Ganga, Jamuna, Thames, Rhine, Danube - whichever you like, waters are holy, not only the Ganges.

But I have come across hardly a person in this life who has the humility and honesty to apologise when the mistake is committed. All the efforts are to hide the mistake from oneself first and from others afterwards and to try to cover it up and keep somewhere in the background, keep somewhere in the dark room of memory so that nobody sees it. When you verbalise and confess about the mistakes to the people in whose relationship they have taken place, you cleanse your inner being, you make it empty, you don't have to store every rotten thing in the memory. Memory does not become a lumber-room then. And you don't keep such mistakes, crimes, mistakes of commission, omission, you know, untruth, lie, falsehood, arrogance, violence, jealousy, anger - all these you don't keep them fermenting in the memory. If you keep them there in the memory, the first thing is, the memory becomes burdened. The second thing is the cerebral organs due to that burden can't move quickly, competently, efficiently in daily life. And the third is these things go on fermenting and the odour of that fermentation though unnoticed by most of the people, is noticed instantaneously by a person who lives in liberation, a person who lives in meditation -- Persons whom you call Yogis, Gnyanis, Muktas, Mahatmas. So for the purpose of cleansing your inner being and keep it clean, pure, innocent and full of inner space, to learn the art of apologising the moment the mistake takes place or afterwards when you become aware of it.

If you thus verbalise and confess, there takes place one very remarkable happening. In the subconscious and the unconscious there comes to life a kind of what do you call, the chain that is hanging in the railway compartment and you pull it, in emergency. There is a provision in the railway compartments in emergency to pull the chain. In the same way in the subconscious and the unconscious there comes to life a provision that when the next time through absent-mindedness or distraction or arrogance when you are on the brink of committing a mistake, the sensitivity pulls that chain and prevents you from committing the mistake. This contrivance comes to life in your psyche when you learn to apologise, verbalise the mistakes, look at them defencelessly and then there is the inner space. So a kind of alertness it gives you warning, it gives you a kind of premonition that something unbecoming, something that should not happen is going to happen through you and brings you back from the brink.

So an enquirer for keeping the inner being pure and clean has to learn the art of confessing, verbalising the mistakes, the art of looking at them defencelessly. And when you apologise, when you ask forgiveness of others, that

asking should be simple. An intellectual person decorates the verbalisation of an apology in such a skilful way that the apology does not sound like an apology. It does not sound like a confession to himself. He tries to kill the life of the apology by working around it skilfully and decorating it in such a way that the other person becomes aware of the decorations and not of the mistake and not of the apology. It is a very expensive self-deception. The first factor about this art of apology is not to soak it in the guilt conscience or guilt feeling. When you look at the mistake and you become aware of it, the understanding of your own mistakes, shortcomings, defects should enlighten you, and make you light. I have learned something about me, but I am egoist person, a self-centred person gets tremendously hurt, I have committed this mistake, my goodness me, how could I - because his own image that he has created about himself gets shattered through that simple immediate and direct encounter with his own shortcomings; his ego gets hurt. Unless your ego gets hurt, you can never feel a guilt conscience - guilt conscience that leads you to depression, leads you to melancholia, guilt conscience that leads you to inferiority complex. It is a highly ego centred person, a highly self-centred person who feels hurt when he looks at the mistake and confesses it to himself, leave aside the other people. But when he looks at it and understands it, he gets hurt and he begins to feel guilt. Egotism and guilt conscience always go together. An humble person never carries the burden of guilt conscience because out of his humility then and there he confesses it and has done with it, put an end to it. So the next moment he is free to live again to look around, to learn, to listen, to grow. An apology through the guilt conscience, through self-pity, through depression, through self-annoyance and irritation which becomes noticeable when the person expresses the apology on his face, in the tone and so on, neither purifies your inner being nor makes the other person happy, nor puts him at peace, nothing. It is just a pretence that you have done something.

My goodness me, to live is an adventure if you do it alertly and sensitively. So my friends, learn to look at your assets and weaknesses, defects and shortcomings, your noble and ignoble actions, your so-called virtues and vices, learn to look at them defencelessly, learn to verbalise them to yourselves simply without decorating them, learn to confess them to yourselves, stand naked before the understanding, let the understanding of your mistakes purify you, enlighten you. Allow yourselves to be washed and bathed and cleansed. It is a great happening. It is a very significant event in life to look at one's own actions and relationships and be aware of what has happened to oneself, the harm done, the damage done to others or the services done

to other people. Look at both - the so-called good and bad. But look at them without justification, without self-defence that will make your life very simple and relationships very simple.

The second point that I would like to share with you is this. A wise householder living in a tropical country for example, takes out the clothes, the sheets, the carpets, whatever he has in his house after the rainy season and puts them out in the sun. The grain he has to spread them out in the sun to give them air, to expose them to the heat and the cleansing power of the sun-rays. In the same way, a wise enquirer once every year for these 8 days of Paryushana if he is from the Jain community, some other 7 or 8 days if he is in a Hindu community - there is a provision in every religion. For the Hindus the provision comes next month from the 27th of September to the 6th of October - the Navaratri and the Dussehra day. That is looked upon by the Hindus as a period for self-purification. Navaratri - Nava means nine, Ratri means night. Nine nights of self-observation and celebrate on the Dussehra day, the last 10th day. Dasa is ten.

So a wise enquirer takes 8 days' off from his daily life, business, job, householder's responsibility and pluges into silence for 7 or 8 days, goes on a very light diet if possible, liquids or semi-liquids or semi-solids - keep the whole body and mind light, the speech light through silence, the mind light through solitude and the body light through very light diet - scanty. These are means of doing that. Take a plunge for 8 days in solitude and silence and keeping physically, verbally and mentally light, expose all your experiences of the whole year, your action of the whole year to yourself. Look at your life of one year. One year - look upon it as one step. But learn to take the span of 12 months into one sweep of glance. Through such self-education you will learn to take the span of your whole life from birth to death in one span of attention. This is for self-education that I am suggesting, not for the books. This is a tip, a friendly hint. If you can look in 8 days at 12 months you will learn to look at 12 months in one day, 7 days, six, you know, one day, one hour, one minute. And as you go from 8 days to one minute on the other hand, the expanse of your attention will spread from 12 months to 12 years to 1200 years. This is possible. The speaker does it. To look at 1200 years in one glance of attention is not impossible and go on doing it -- 12,000. And you can look at the whole human history in one glance.

So expansion of the focus of attention is another thing that is worth learning. The first effect is that the actions, these experiences, the things that have happened, the event that has happened and were neglected, ignored, were not looked at fully, are exposed fully and unconditionally to your attention. It is like putting your grains and clothes and carpets and sheets in the sunshine. That exposure is necessary. The unessentials are eliminated. The essentials become refreshed. Everything is aired as it were. The storage of memory is open wide, things are taken out in silence and solitude and exposed to your awareness, attention and understanding and so it is a kind of cleansing of the whole psychological structure. It is necessary only as long as you have to learn; once you have learnt the art of condensing the time duration and expanding the scope of attention, then it is your second nature; it happens. Then you don't have to do it. It is only while you are learning, you are educating. This period of education is Sadhana, discipline. The words 'Sadhana' and 'Discipline' have been misused by some people and misinterpreted by others and condemned by still others unnecessarily. The condemnation is about the misuse, not about the right use. And it is a waste of time and energy to condemn things because of their wrong use, abuse and misuse.

The third point that I would like to mention is a very important point for most of you who live in India and who meet me very often and happen to work with me, share my life and so on. The third point is whenever you get an opportunity of going near an enlightened person, use that opportunity to the utmost for learning something about the inner life, learning something about your enquiry; don't waste the opportunity in time and space both, in secondary things. I do not say unimportant because there is nothing unimportant in life; I do not say petty little thing because I do not see anything petty in life. But if you waste the opportunity given to you by life to meet persons, such individuals, to listen to them, to talk with them, to be exposed to their company and vibration, you ought to be very careful. You are careful when you spend a rupee. You are careful when you spend one rupee, but you are not careful when you spend one moment with an enlightened person.

That one moment for you really is worth more than thousands of your rupees because both of you are mortals - the enlightened individual as well as you. You don't know when you are going to die; you live in the shadow of death

and an alert sensitive person feels the breath of death right on his shoulder. Don't misuse the opportunity because life is short and unpredictable. Don't misuse and abuse the opportunity in being untrue, dishonest intellectually with the person. Sobhagbhai had misused the opportunity of being so intimate with Shrimad Rajachandra. Even before a few months of Sobhagbhai's death he was writing letters to Rajachandra, what shall I do about this and what shall I do about my business and what shall I do about this quarrel in the house. That is the field where you have to exercise your understanding - the business, the worldly relationship, your own physical matters. You have to exercise your understanding, learn and grow through mistakes, through obstacles, through opposition; you have to go through it even with individual who arrives at peace or liberation has to go through all these -- antagonism, opposition, the blackmail, scandal, obstacles, ups and downs, physical sicknesses -- everyone has to go through it. No one is an exception. So one has to go through this ordeal and obstacles calmly, peacefully because that is life.

To live is to be related and relationships are many. Keep the initiative in your own hand and go through the ups and downs of life peacefully. If the obstacle or the opposition, the antagonism, the difficulty is to be discussed from the point of view of the fundamentals of life, discuss them. But don't misuse and don't abuse the opportunity in complaints, in groaning, in grumbling, in expressing self-pity and you know how much time and energy can be wasted. Mind you, if the person is really liberated in the state of peace, bliss and compassion, he won't stop here. He will say, this is their destiny, they are misusing the golden opportunity, listen to it, go through it. In my childhood I have seen yogis and sanyasis going through this ordeal of a very peaceful attention. Today absolutely silly and stupid things that the so-called admirers and followers and enquirers brought to them and as a young child or girl I used to get annoyed. I would say, "But, Santji, why do you do that?" I would say to that person, "Why do you do that?" And once this happened to me while I was listening to a group of individuals who had gone to Krishnamurthi. And they were sill stupid things. And Krishnamurti kept listening; I knew how busy he was. He had to go through nearly 350 interviews in 6 weeks in Sannen. And I said, now this is sheer waste of time and I would look at Krishnaji and Krishnaji was absolutely quiet and focused all the attention and listened to those meaningless things as if they were the most important things in the world. He would not allow one word to slip and that went on for 35 minutes. My patience was at an end. And then as soon as the group departed, I said, "Krishnaji, Wasn't that

sheer waste of time?" He said, "Waste of time? How?" He was surprised. I said, "But the things were absolutely silly and stupid". He said, "Yes. But I had given them time and they had come to indulge in only that nonsensical talk. It was their, it was up to them and on my part I was looking at the human beings and the way they live and felt extremely compassionate about them. How do you call it waste of time?" That was in 1961.

I am sure I learnt something through those wise words of a great man. How can that be a waste of time? You study the human consciousness, how it works. You had given the time; it was not yours. So how the other person uses it is not your concern. You go through it. So please be very careful, alert and sensitive; you may not get the opportunities again and again. The joy that one gets in the company of an enlightened person is the by-product. But the real essence is to learn - to learn how to live, learn through a personal contact, to discover how the dimension of Samadhi gets percolated through all the layers and gets expressed in the minutest details of sensual activity. Learn that. There is nothing new that an enlightened person can teach you and that which is not contained in the books - it is all written. My goodness me, the amount of books written about spirituality and self-realisation and yoga and the Zen way and this way and that way. It is all there in the books. Intellectually there is nothing much to learn in the company of the enlightened one.

But there is everything to learn if you are interested in living, if you love life, see how a lover of life lives. If something, say, a tiny piece of wood or cane or glass gets into your finger, a very tiny thin one and you cannot look at it and you cannot see it if there is not sufficient light. You move out of the room and out of the house and stand under the open sky in the sunlight and look at the finger. That which was not visible in the semi-darkness or the insufficient light of your own house, your own psychological structure, that which was not visible there becomes visible the moment you move and stand under the sun and you say, "Ah! It is here now." Now you can remove it. In the same way, the things that have the foreign element that has gone into your physical, verbal, psychological structure, pricking here and there the bites and that you had not noticed before, but they were invisible in your own psychological structure; with the quality of your own attention and awareness there was semi-darkness, perhaps insufficient light and you could not look at that. So you move into the company of an enlightened person if you are fortunate and suddenly without his or her saying a word to you, you see the things that are pricking or that have gone into your body, gone into your

being, outer and inner and it becomes easy for you to eliminate them - those things - from the psychological structure, from the intellectual the inaccuracies, the imprecisions, you know, the loops, the missing links - not that you gain something from that person.

There is nothing to gain - everything is within and everything is around. So you don't go to an enlightened person to acquire something from him, to obtain something from him, but you become more exposed unto yourself in that company. That is all what happens. So be what you are. Never try to put on the loveproof clothes of self-defence, the psychological, invisible clothing woven out of justifications, defences, explanations, interpretations; you wear those clothes, you cover yourself up from the crown of your head to the big toes and you go to an enlightened person. So those clothes are loveproof, love cannot penetrate through that thick texture of your defence mechanism because love knows no violence. When the doors of receptivity are open, love rushes in, but if the doors are closed it does not even knock, it passes by.

So expose yourself by being what you are, not hiding what you are, not pretending what you are not when you are in the company of an enlightened person so that the maximum benefit of such an intercourse takes place. To be in the company of an enlightened person is to allow a psychic intercourse to take place and if there is psychological defence mechanism, the affection, the love, the grace of that person will never break the defence mechanism and enter. It has many other things to do. The tenderness of love can stand no violence of aggression. It cannot stand the violence even of assertion. It is fulfilled in being. So beware, whether you listen to talks given by Krishnaji, listen to the words of Vinoba or anyone else.

And as this is the Samvatsari day, I would like to say the last thing, that you have known me for the last ten years. All of you have been extremely kind and affectionate to me, some have joined my life without keeping any independent, personal or private life of their own. There is respected Kishanbhai, the eldest of our family - the Vimal family as you call it. He joined in 1971. Bachubhai came within a couple of months after Bhai - Secretary of the Theosophical Society of Gujarat and a very widely travelled person as he is an Advocate of Bombay High Court. ...

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